

# SUPPLEMENT

## TO THE

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[GRATIS.]

### The Anniversaries.

#### ABORIGINES PROTECTION SOCIETY.

The twenty-seventh annual meeting of this society was held on Thursday evening at Exeter Hall. R. N. Fowler, Esq., treasurer of the society, occupied the chair; and amongst those present were Colonel Hadfield, Commander Pim, R.N.; the Rev. S. Crowther, the Bishop Designate of the Niger; Mr. Montgomery Martin; Messrs. G. M. Tagore and M. M. Ghose, Hindoo gentlemen, of Calcutta; the Rev. John Gibson, of New South Wales; Dr. Thomas Hodgkin; Mr. A. K. Isbister, formerly of the Red River settlement; the Rev. James Davis, secretary of the Evangelical Alliance; Mr. Gerard Ralston, Consul-General of Liberia; Rev. T. Jones, Blackheath; Professor Allen, of Virginia; Mr. Nelson, of the British North American Association; Mr. T. Bourne, New York; and Messrs. F. E. Fox and P. D. Tuckett, Bristol; L. A. Chamerovzow, Martin Wood, A. L. Fox, Falmouth; John Mayfield, Murchison, and F. W. Chesson.

The CHAIRMAN, in opening the meeting, said he regretted that the duty of taking the chair had not fallen into abler hands than his own; but he was glad to see that there were several gentlemen present who would be able to give a great deal of very interesting information with regard to the object which they had in view. They were, probably, most of them aware of the course which was pursued by the society. They felt it to be their duty to watch whatever took place in the colonies with regard to the treatment of the aboriginal subjects of the Queen. There was a great deal of difficulty connected with the carrying out of this object, because, in dealing with an uncivilised people, they were not accustomed to look at things in the same light as a civilised nation would regard them. Another very serious difficulty arose from the character of those who inhabited our colonies. Generally speaking, the men who went out from England to make their fortunes abroad were those who were distinguished by the energies and the talents of the Anglo-Saxon race; but, on the other hand, they were men who were prepared to push their fortunes, quite regardless of the rights and privileges of those amongst whom their lot might be cast, and it was frequently seen that the settlers considered that they had the power of spreading their settlements, without any regard whatever being had to the right of the aborigines. They often heard the doctrine promulgated that it was right for a civilised nation to exterminate an uncivilised nation; and, therefore, there was great need for the existence of such a society as this, to watch what might take place, and to bring any case of cruelty before the notice of the authorities at home. Whenever they had occasion to apply to either the Colonial or the India Office, they had always been received with great kindness and courtesy; but, at the same time, the tendency of the Home Government was to yield to the settlers, who, being men of education, were able to state their case much better than the natives could state theirs. The Home Offices were thus very much under colonial influence, and in this they often had great difficulties to contend with. He need not say more, as there were those present who could give more detailed information.

Mr. F. W. CHESSON read a report of the operations of the society during the past year, which was of a very interesting character. Especial allusion was made to the Emperor's letter to the Arabs of Algeria, securing to them their rights of property in the soil, and to the interview which the committee had with his Majesty in May of last year. With regard to the insurrection at present raging in Algeria, the committee said that "as the revolted tribe dwells upon the very confines of the French territory, they hope that the insurrection will be confined to a small area, and that the Arabs of the province generally will not be drawn into a movement which could not fail to involve them in the direct calamities. The French authorities have adopted prompt measures to suppress the rebellion, but there has been on their part a praiseworthy abstinence from proceedings of an unnecessarily harsh or vindictive character. The Emperor has wisely determined to adhere to the principle which he laid down a year ago. The Duke of Malakoff

has issued a proclamation, in which, after alluding to the sinister rumours which had been industriously disseminated among the natives, he begs the native chiefs to believe that their fears have no foundation in truth, and that they will find a sure guarantee for the future in his Majesty's words—"I am as well the Emperor of the Arabs as the Emperor of the French." The report entered at length into the causes of the war in New Zealand, and recapitulated the steps the society had taken in opposition to the Confiscation Act. "This act, which has been the subject of indignant public comment on our part, is one of the most shamelessly cruel and mercenary pieces of legislation which have ever disgraced the statute-book of any nation. The power to confiscate every acre of land owned by the insurgent tribes was not enough for the colonial legislators. They must needs empower the Governor in Council to take possession of the lands of loyal natives upon the payment of 'compensation,' as though a few pounds sterling could compensate a Maori for the forcible seizure of that which he regards not only as the means of subsistence, but as the symbol of his very existence—the only thing which renders life worth living for. The colonists who have supported this iniquitous measure have been strangely oblivious to the dishonour which is involved in the violation of the national faith. The treaty of Waitangi was declared, by an authority whom we had the honour to consult—an authority no less distinguished than the late Dr. Phillimore—to be as obligatory upon this country as any treaty entered into between two European states; and yet the General Assembly, without regard either to their own powers under the Constitution Act, or to the good name of the mother country, have deliberately made up their minds to treat this compact as waste paper, and to deal with all native lands in the North Island as the caprices of their own judgment or interests may dictate." With regard to West Africa, the committee remarked that there has been a renewal of those miserable warlike expeditions, against which it has so often been their duty to protest, although, unhappily, in vain. The expedition against Epe, which resulted in the destruction of a negro town and considerable loss of life on both sides, appears to have been undertaken by the authorities at Lagos, in revenge for some imaginary insult unworthy of the notice of a Christian and magnanimous Power. Worse than this, we are now engaged in a war with the King of Ashantee for objects in which neither our honour nor our interests are in the slightest degree concerned, and which is compelling us to sacrifice, in a plague-stricken and almost inaccessible region, many precious lives and large sums of money, which, if more wisely expended, would essentially contribute to the improvement and elevation of Africa. We have also to regret that Mr. Fitzjames, the late acting Chief Justice of Sierra Leone, has been refused reinstatement in the office from which he was so unjustly dismissed, and that official employment has been denied him, even in his own colony of Trinidad, whither he has now returned, and where, too, he enjoys the confidence and esteem of his fellow-subjects. But, on the hand, we rejoice to say that the tranquillity of Sierra Leone and the Gambia has been undisturbed during the past year; and that there has been an absence of those complaints of local extortion and injustice which have too often reached our ears under the administration of previous governors. Equally gratifying is the announcement which has recently been made of the elevation to the highest dignity in the Church of a missionary of African blood and lineage; and he, too, the foremost of that noble band, which, through many long and weary years, has been labouring for the redemption of the negro race. The appointment of Samuel Crowther to the bishopric of the Niger may, we hope, be accepted as a proof that, hereafter, men of native blood will be admitted to the most exalted offices in the gift of Church or State, when their talents or virtues prove them to be worthy of the honour and responsibility of such positions." The report, after referring to Mr. Craft's labours in Dahomey, concluded by an allusion to the Peruvian slave-trade, and to the committee's recent interview with Mr. Cardwell.

The Rev. JAMES LONG, Calcutta, moved the adoption of the report and the appointment of the committee for the ensuing year, and in doing so he expressed the great interest he took in the society.

He considered that it was engaged in a most important work—in a truly Christian mission—and he believed that, if supported by the people of this country as it ought, it would accomplish an incalculable amount of good, and gain a character for the country that would materially tend to its honour and glory. He referred to the conduct of Europeans, and of Englishmen in particular, in the countries of the aborigines in question, and regretted to admit that it did not bear out the principles of Christianity. On the contrary, persecution and bloodshed were more the characteristics of the settlers in these countries, and no wonder that the natives should become savage in the spirit of retaliation, and that they should entertain for their persecutors and all of the same colour feelings of hatred and revenge. This was not the way to spread the religion of Christ, nor was it the way to open up those still undeveloped tracts of country to English commerce and enterprise. He referred to the baneful effects of European influence in the Cape of Good Hope, and particularly dwelt on the amount of good that had been accomplished by Dr. Phillips among the Hottentots. He also referred to the state of the aboriginal tribes of India, and gave some interesting particulars of their practices and mode of living, and amongst other things mentioned a sacrifice of children which at one time prevailed amongst them, but which, thanks to the English Government, had been suppressed. He testified to the good service rendered by the late Sir James Outram, many years ago, in improving the condition and softening the roughness of the aborigines, and thanked God that the Church of England and her missionaries were gradually progressing in the good work. The success of the Gospel had been wonderful in those places—almost equal to the day of the Apostles—and he earnestly hoped that that success would continue till, with the assistance of such a society as this, the work they had in hand would be effectually accomplished. (Cheers.) He was glad that he was to be succeeded by the Rev. Samuel Crowther, and he rejoiced in the feeling which had been shown in England when the information had been given that that gentleman was about to be consecrated as the Bishop of the Niger. It was a very different feeling from that which prevailed abroad. He held in his hand a paper giving an extract from an article written by an English editor in India, in which he said:—"It has been demonstrated by the Americans that the negro is of the same race with the gorilla. We beg to know, then, why it is, if that be the case, that natives are to be appointed as our magistrates in India?" That was the feeling expressed abroad, and he thought it was very important that there should be a society of this sort to check the spread of such opinions as those. (Loud cheers.)

The Rev. SAMUEL CROWTHER, Bishop Designate of the Niger, seconded the motion, and said they often heard abroad that they had advocates in England, and wherever they cast their eyes, there was nowhere where they could get redress or benefit, or be led in the good and right way, except they looked towards this highly-favoured country. The emancipation of slaves, their being recaptured from slave-ships, their education in the colony of Sierra Leone, and their being brought into a state fit to be made use of, and to be talked with, and to be looked upon as fellow men, were all owing to the benevolence and Christian principles of such societies as the present, which had the welfare of the heathen race at heart. In many cases the wrongs which were done to natives abroad were never known in this country. (Hear, hear.) Many of these wrongs were done by settlers, men who had no principle about them, and it was very trying to a European missionary to be sometimes obliged to speak ill to the natives of a fellow-countryman, instead of working together with one aim, one principle, and one desire. The more they endeavoured to hide from the minds of the heathen native population the ill-conduct of many of the European residents, the more they exposed themselves to their own shame and degradation. The help of such a society as this was greatly needed in connection with the wrongs done to the aborigines in the colonies, to make the natives understand their own position, so as to know how to conduct themselves, and not to go to extremes when they were provoked to revenge themselves. They had often heard of the natives being ferocious, and of their murdering travellers or Europeans, but they might depend upon



it that whenever this took place there was always a cause for it. These people would not naturally murder a fellow-creature, for they had a sense that life was precious, and that blood must not be needlessly shed. In fact, the law which was given in the time of Moses, that "Whoso sheddeth man's blood, by man shall his blood be shed," was still held in veneration by those with whom he had come in contact, and at their new mission-station, where he had a good insight into the habits of the people, a murderer never went unpunished. Taking these facts into consideration, they would see that these people did not wantonly murder travellers because they were of a different race from themselves and when they had done them no wrong; but it must be remembered that when a native's passion was once roused he had no principle with which to govern himself or to control his feelings, and thus he was sometimes ready to strike a deadly blow on the individual who inflicted a wrong upon him. To prove this he might mention that when in 1857 he was wrecked in the Dayspring on the banks of the Niger, he met some people from the place where the late Mungo Park met his fate, and on inquiring of them if they could recollect a white man coming there, they said that they could not recollect it themselves, but their fathers had often told them of some white men who came down the river in a boat; the people on shore come rushing down to the river to see who they were, and their intentions being misunderstood by the men in the boat they fired, and as soon as the natives saw that they took to their weapons; the boat got into a fall, and capsized, and so those on board perished, but they assured him that that was entirely owing to the mistake made by the men in the boat as to the intentions of the natives. He could mention many other instances which would prove the same fact. There were many things which made the work of the society a most arduous one, and one which needed much cost and a great deal of prudence in its management, because they might sometimes in defending the natives take the wrong side of the question. He could easily understand that a Government official abroad was often compelled to do many things against his own inclination, and there was, no doubt, great difficulty in dealing with persons who had for years been connected with the slave-trade, inasmuch as they needed to be dealt with in a very peculiar manner. It was especially necessary that trade and commerce should be introduced amongst them in the place of the slave-trade which was taken from them, and he firmly believed that the cotton-trade might be very advantageously introduced, and that the supply for the market at home from that source would be far from inconsiderable. He would urge on the society the work of continuing to defend the natives, but he would also say that whenever any complaint came from the natives it should be thoroughly investigated before any active measures were taken against the authorities against whom they complained. (Applause.)

The resolution was then carried.  
—Col. LAMBERT moved the second resolution, which was as follows:—

That abundant evidence exists to demonstrate the destructive influence of modern colonization and show that the settlement of new countries, which ought to be the source of honour and prosperity to the mother country and to her enterprising sons, serves rather to inflict upon both an indelible stain as well as to ensure a vast amount of justly retributive evil; and that fully recognising the great difficulties with which conscientious Governments and humane colonists must contend, this meeting would unequivocally reject as blasphemous the popular sentiment that the destruction of the aborigines, effected as it is by the worst passions of man, is really an ordination of Divine Providence, and would honour and encourage those who act on the opposite policy.

He said he had come at this eleventh hour of the society's labours to express his gratitude, not only on behalf of himself, but also on behalf of his brother, who had been labouring for a great many years in New Zealand, for the kind manner in which the society had come forward and acted on certain information supplied by his brother in connection with the aborigines of New Zealand. At the time when they first moved in this matter they were attempted to be put down, but he was happy to say that through the influence of this society Parliament had taken the matter up, and he hoped that justice would now be done.

Commander PIM, R.N., in seconding the resolution, said he had rather a selfish motive in taking part in the meeting, because he had just returned from the interior of Nicaragua, and he wished to induce the society to take an interest in the aboriginal inhabitants of the country, inasmuch as he had just obtained a concession from the Government to construct a railroad there, connecting the Atlantic with the Pacific Ocean. Among all the societies in London, perhaps this was the most purely benevolent in its objects, and for this reason he supported it, as well as for the more selfish reason of being anxious to save the aborigines with whom he was soon coming in contact from the annihilation which, unfortunately, was the fate of these poor people generally.

Mr. MONTGOMERY MARTIN supported the resolution, and said he thought it was a painful fact that in this, the nineteenth century, there should be any need for the labours of such a society as this. He thought it was a disgrace to us that we were making no effort, as a nation, to rescue the gallant aborigines of New Zealand from destruction, who had shown a devotion to their country and a heroism and patriotism which ought to command the sympathy and admiration of all. It was most lamentable to think that Mr. Cardwell, since his appointment to the Colonial Office, had to a great extent abandoned those noble principles which had led him to advocate the cause of the poor, downtrodden aborigines; though he attributed this not to Mr. Cardwell's

private feelings, but to the influence of his office. (Hear, hear.)

Mr. NELSON, of the North American Association, said he wished to call the attention of the British public to the war which was now going on between the United States and the Sioux tribes in Minnesota; he wished especially that an investigation should be made into the conduct of the Governor of the Hudson's Bay Company, and that he should be compelled to take care that whatever was done on American soil, nothing wrong should be carried on over the British border.

The resolution was carried.

The Rev. J. GIBSON, of New South Wales, moved:—

That this meeting would especially protest against the New Zealand Confiscation Act, the war in Ashantee, and the destruction of aboriginal life in Australia as being alike opposed to justice and to sound policy; and would point to these and similar facts as special reasons why the Aborigines Protection Society should be vigorously sustained in its noble and arduous work.

He referred briefly to his own experience among the aborigines in Australia and New Zealand, and expressed his regret that so fine a race of people should be exterminated. He hoped the society would continue to carry on its work, and that it would prosper, and then the blessing of those who were ready to perish would come upon it.

Dr. HODGKIN, in seconding the motion, said he believed that the English people were especially called upon to support a society like this because of the number of their colonial possessions, and because of the wrongs which had been done in their name. If the society were stronger they might hope to reach the mind of the Government, but he was sorry to see so much apathy existing on the subject.

The resolution having been carried,

Mr. TAGORE, a native gentleman of Calcutta, moved a vote of thanks to the chairman, and in doing so warmly advocated the claims of the society, and expressed his satisfaction in finding the English people taking an interest in the welfare of the aborigines, and of people to whom belonged rights of their own soil.

Mr. F. W. CHESSON seconded the resolution, which was carried by acclamation, and the CHAIRMAN having briefly replied, the meeting broke up.

#### THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

On Friday the annual meeting of this society was held at the London Tavern, Bishopsgate-street, Samuel Gurney, Esq., M.P., in the chair. On the platform and in the meeting we observed—Rev. Dr. Massie, Samuel Bowly, John Giles, Esq., Rev. James Long (from Calcutta), George Thomas, Gerald Ralston, (Consul-General of Liberia), Rev. John Kennedy, M.A., Joseph Shewell, Rev. Samuel Crowther (the Bishop Designate of the Niger), William Thistlewaite, Benj. H. Cadbury, William Ball, Thomas Taylor (of Clons, Ireland), Robert Alsop, J. Palmer (of Yeading), James Doyle, Rev. W. K. Rowe (of Brixton), Isaac Robson (of Huddersfield), William Brown (of Torquay), Henry Sherry, J. Bourne (of Reading), W. Allen (of Winchmore-hill), — Goodbody (of Ireland), Elihu Burritt, L. A. Chamerovzow, and several members of the Society of Friends.

The twenty-fifth annual report, an abstract of which was read by Mr. CHAMEROVZOW, the secretary, stated that since the Act passed by the Netherlands Government in 1862 for freeing the slaves in the Dutch West India colonies had come into operation, 40,000 men, women, and children had been restored to liberty, while more than 1,000,000 of the slave population of the Southern States of America had either emancipated themselves by flight or had been liberated by the United States armies. These events made an important era in the history of the anti-slavery movement, and would not fail to encourage its friends in the belief that the final triumph of the principles they advocated could not long be delayed. The report then proceeded to speak of the slave-trade in connection with Cuba (where it was asserted that last year the number of negroes introduced from Africa reached 40,000), Egypt, and the White Nile, the slave-trade in the last-named region being entirely owing to the abolition of the consulate established in the Soudan in 1849 by the English Government. Full particulars were given of the recent infamous proceedings of the Peruvians in the South Seas, and the cruel sufferings endured by the kidnapped Polynesians. The report next adverted to the number of slaves existing, so far as was known, in different parts of the world. Commencing with the United States, the last census returns gave in round numbers 4,000,000 in the Southern States, upwards of 1,000,000 of whom were said to have gained their liberty in consequence of the war. In Brazil the number exceeded 3,000,000; in Cuba there were above 1,000,000; the annual increase in Spain being at the rate of 2 per cent. Throughout Madagascar, Turkey (Asiatic and European), and portions of Asia and Africa, there might perhaps be in all 1,000,000 slaves, making a great total of 9,000,000. Reference was then made at some length to slavery in America, and to the revulsion of feeling on the subject which had taken place in the Northern States. It is alleged that during the earlier period of this deplorable contest only the restoration of the Union was its immediate object, it is undeniable that emancipation has now become too intimately associated with the political question to be any more disconnected from it. The remarkable letter of Mr. Lincoln to the editor of a Kentucky paper is quoted as a proof of the advanced views of the President. The following is the substance of that important

document, which want of space has hitherto prevented us from noticing. "I am naturally anti-slavery," says Mr. Lincoln; "if slavery is not wrong, nothing is wrong. And yet I have never understood that the Presidency conferred upon me an unrestricted right to act officially on this judgment and feeling." He had taken the oath of fidelity to the constitution. "I could not take the office without taking the oath, nor was it in my view that I might take an oath to get power, and break the oath in using the power." He did understand, however, that his oath to preserve the constitution implied a deeper obligation to preserve the nation of which that constitution was the organic law. "Was it possible," he asks, "to lose the nation and yet preserve the constitution?" "By general law, life and limb must be protected, yet often a limb must be amputated to save a life, but a life is never wisely given to save a limb." Hence he refused to sacrifice slavery till he felt that he had to choose between keeping slavery and losing the nation, constitution and all. In choosing to sacrifice slavery, "I hoped for greater gain than loss, but of this I was not entirely confident." Now after a year of trial he has gained 130,000 men by it, and what Unionist can regret such a gain? He ends very characteristically,—

I claim not to control events, but confess plainly that events have controlled me. If God wills the removal of a great wrong, and wills also that we of the North, as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will feel therein new cause to attest and revere the justice and goodness of God.

The report then states that the various motions submitted to the legislature since the Emancipation proclamation all tend, directly or indirectly, to destroy slavery itself, as a system, root and branch, and to remove from the emancipated slave and his race the stigma and the disabilities hitherto attaching to colour as distinction of caste. After recapitulating these proposals, attention is called to the abolition movement outside of Congress. By a vote of 51 to 30 Missouri has declared that in 1870 slavery shall be abolished. Western Virginia has constituted herself free, and has been admitted into the Union as a free State. The Cherokee Legislature has also revoked the ordinance of secession and the treaty with the rebel Government, passed by a former Legislature, and abolished slavery. Nebraska, Colorado, and Nevada, are framing State constitutions on the basis of free institutions, and will shortly enter the Union as free States. The late elections in Maryland turned entirely upon the question of slavery or emancipation, and resulted in a majority in favour of the latter. Kentucky, Delaware, Tennessee, Arkansas, and even North Carolina, are following in the same direction. At a convention held at Little Rock, Arkansas, for reorganising a State Government, the proposition for immediate emancipation received an almost unanimous vote, there being only one dissentient; and at the late election 17,000 votes were polled, of which only 200 were against the new free constitution and loyal reorganisation. At Huntsville, Alabama, in the very heart of secession, a large Union meeting has been held, at which the wealthiest and most reputable citizens were present. The committee view with undiminished concern and sorrow the continuance of the civil war. At the same time, they did not hesitate to cast the responsibility of it upon the leaders of the rebellion, who deliberately, and with malice aforethought, commenced it, and were mercilessly prosecuting it, for the avowed sole object of extending, consolidating, and perpetuating a system of servitude the most degrading, demoralising, and odious of which history furnished any example. Reference was then made to the sufferings of the multitude of emancipated negroes, and the efforts of private benevolence in the North to supplement, as far as practicable, the unavoidable shortcomings of the United States Government. Generous, self-sacrificing women and men at once devoted themselves to the noble work of ministering to the immediate necessities of these poor wanderers, of providing them with employment, of educating them, and of watching over them, rescuing from the jaws of death numbers who must have perished but for the unwearied efforts of this army of good Samaritans. In connexion with this movement there had been formed in this country a Freedman's Aid Society, with Thomas Fowell Buxton, Esq., as president, the efforts of which have been promptly seconded by the various anti-slavery societies throughout the kingdom. The many facts, well known to our readers, showing the beneficial results of free-labour experiments in Louisiana, Mississippi, the coast line of Florida, and the Sea Islands, are referred to, as tending to establish the advantages of free labour over compulsory toil, as illustrated on the scale common to the employment of the latter in plantation culture.

Your committee, in closing this portion of their report, cannot refrain from expressing the belief that out of the great calamity which has befallen the American people, their salvation from the curse of slavery will come in the fulness of time. By their rebellion, the slaveholders have themselves struck a fatal blow at their own cherished institution, and it is not in the order of progress that it should too long resist the moral influences now also warring against it from every side, influences similar to which have, within a generation, effected the release of the slaves in the British, French, Danish, and Dutch colonies, the prospective emancipation of those in the Portuguese possessions, the prohibition of slavery by all the civilised Powers save Spain and the United States, and the liberation of the serf throughout the Russian empire.

In speaking of Brazil, the committee mention rumours of measures now under consideration for effecting emancipation, to be speedily brought forward, especially the one declaring free all slave-



children born from the date of the projected act, and state that the anti-slavery cause has an increasing number of friends in Brazil, not only among the general public, but in the Legislature, where the efforts of the opponents of slavery are now directed to endeavour to obtain the prohibition of the inter-provincial coastwise slave-trade, which is attended with much suffering. The committee speak of the full success of the act which set free twenty-three millions of Russian serfs; of the working of emancipation in the West Indies, where the general condition of the peasantry—physically, socially, and morally—appears to be encouraging; and of the great mortality caused by coolie immigration, 25 per cent. having died in British Guiana—a death-rate far exceeding the deadly effect attributed to over-work on the Cuban plantations. The attention of the local authorities is being directed to this appalling fact. In connection with home proceedings, the committee had been chiefly occupied in watching the efforts of the partisans of the recognition of the South, and endeavouring to counteract them; to remonstrating against the resuscitated slave-trade in Polynesia, which has now happily ceased; to representations to Government respecting the Cuban slave-trade; to correspondence carried on with abolitionists in Brazil; and to steps taken in connection with the abolition of serfdom in Russia. They are also taking action with a view to suppress the revived slave-trade on the White Nile. The committee make an urgent appeal for increased pecuniary help in carrying on a work which rests upon the very broadest basis of humanity, and appeals directly to the sympathies of all classes; state that the usefulness of the society is limited only by the amount of means placed at its disposal, and say that they have been especially encouraged by donations from negro congregations in some of the West India colonies, which in the aggregate have been not inconsiderable, and have proved a welcome addition to the society's funds.

The financial report showed that the total receipts of the year amounted to 872*l.* 4*s.*, including 421*l.* 7*s.* 7*d.* donations, and 148*l.* 14*s.* 6*d.* annual subscriptions, and leaving a balance at the bankers' of 70*l.* 13*s.* 8*d.*

The Rev. JOHN KENNEDY then moved the first resolution, which was that the report be printed and circulated under the direction of the committee, and that the gentlemen whose names had been submitted to the meeting be the committee and the officers for the ensuing year, having power to add to their number. The rev. gentleman alluded to the gratifying contents of the report. Such a report had never before been presented to an anti-slavery meeting, because it contained an announcement of the fact that one million slaves had been emancipated. England gloried over her own emancipation in the West Indies, but the number then emancipated was only 800,000, while the number now emancipated in America was 1,000,000. It was to be regretted that the civil war in America was raging, yet it was a fact for them to rejoice over that in consequence of the war 1,000,000 slaves had freed themselves. Mr. Kennedy then proceeded to speak of the fundamental principles of the society. These principles were—first, that so long as slavery itself existed there was no reasonable prospect of the annihilation of the slave-trade; that slavery, in other words, furnished such opportunities for the prosecution of the slave-trade, that not all the power which could be brought against it would be sufficient to crush and exterminate it. It was the fundamental principle of the society to strike its blows at the root of the evil—slavery. The other principle was that the abolition of the slave-trade would be attained most effectually by moral and religious means. But there was another principle, which he believed nine-tenths of the people who encouraged and supported the society endorsed, but which was, perhaps wisely, not inserted in the constitution, and that was that slavery was a sinful thing, and essentially and without qualification an evil. Although this was not inserted in the constitution, yet it was the conviction of three-fourths of the people who were connected with this society, and he himself implicitly believed it. Mr. Kennedy then proceeded to argue that even supposing the Southern States of America gained their independence it would not be right for England to recognise them. He admitted that England was in the habit of recognising *de facto* Governments; but the Southern States sought to establish themselves with slavery as their corner-stone, and for this reason he thought the English Government would be justified in refusing to acknowledge them. The object of the South was to make slavery perpetual—(Hear, hear)—and if they had perpetual slavery they would have a perpetual slave-trade. (Hear, hear.)

Mr. SAMUEL BOWLY, in seconding the resolution, rejoiced to find that the hearts of the American people had been thoroughly roused on this great anti-slavery question, and if it were necessary meetings could be got up in England from one end of the country to the other, which would have a powerful influence on the Government, whatever it might be, against England recognising a nation which sanctioned slavery. (Hear, hear.) He hoped they would continue to support the committee in their efforts. Some people asked what good it was talking about this matter, that foreign Governments would take no notice of them. He was of a different opinion. He believed the time was rapidly coming when the expression of certain opinions on the part of good men would have a most powerful influence all over the world, far more powerful than any cannon or polished steel; public opinion would make the tyrant tremble as he exercised his unlawful influence; and he sincerely trusted they would go on with the good work, and if he could be of any

use to them he should only be too happy to render them assistance.

The Chevalier DE ALMEIDA supported the resolution in a short speech, in which he stated that the inhabitants of his own country—Brazil—were universally in favour of the abolition of slavery throughout the country, but considering the small resources that Brazil presented at the present time, it was impossible that such a step could be taken all at once, but the Parliament voted to it, and they had brought forward measures to ultimately extinguish slavery. He should not wish, however, the extinction of slavery to be limited only to Brazil. He would like it to be extinguished in all parts of the world. In Russia slaves had been sold for a barrel of oysters, but in Brazil they were treated in a different manner. Man and wife were not separated in that country—(Hear, hear)—and they were allowed to work extra hours in order to raise a little capital of their own, which they could put to any use they wished, and the master was quite willing to give them their liberty for a small sum. By doing so they brought to the slave a desire to work. The chevalier quoted an instance where a man of colour had attained a very high position in the Brazilian navy, and this showed that Brazil was not actuated by a desire to keep up the abominable slave-trade. They wished to allow coloured men to raise themselves as much as possible. The resources of Brazil were only 10,000,000*l.* sterling, which had to go to support the army and navy, and it was impossible out of this sum to vote anything for the emancipation of the slaves. But the Government were pledged to other means, and he hoped the effect would be such that it would merit their entire approval.

The resolution was then put and carried.

At this point of the proceedings, the CHAIRMAN said he regretted that another engagement would necessitate his leaving the present meeting. Before departing, he wished to express his great gratification at being present on this occasion. The objects of their society had had his sympathy from his earliest childhood. (Hear, hear.)

Mr. SAMUEL BOWLY then took the chair, and called upon

The Rev. S. CROWTHER, bishop designate of the Niger, to propose the second resolution, which was as follows:—

That, in view of the continued prosecution of the African slave-trade by Spain, and of the failure of the attempts of her Majesty's Government singly to induce that Power to carry out her treaty obligations for the suppression of the wicked commerce in human beings, this meeting encourages the committee of the British and Foreign Anti-Slavery Society to pursue its endeavours to influence her Majesty's advisers, by Parliamentary action and other constitutional means, to take the initiative to secure the co-operation of the Governments of France, Portugal, Holland, the United States, and of any other country, in a joint remonstrance against the connivance of the Spanish authorities in a traffic which the civilised world brands as piracy, and in a demand upon it for the adoption of measures that shall ensure its immediate cessation.

The rev. gentleman entered at some length into the question of slavery in Africa, and said that in looking back to the great efforts made by this nation and this society for the abolition of the slave-trade in Africa the names of Clarkson, Wilberforce, and Buxton presented themselves to his mind, and he, as the representative of the country, now begged to express the gratitude of Africa for such men having been raised up to use their beneficial efforts on their behalf. He had heard it said that the African women bred up their children for the purpose of selling them into slavery. Now, this was an entire untruth, and if the ships of America, Cuba, Brazil, or any other slave-trading country, were to line the coast of Africa, they would have to wait a very long time before the mothers of Africa brought their young offspring to sell as slaves. (Cheers.) The slaves of Africa had been treated as beasts and chattels, but they were not so in their disposition and feelings. (Hear, hear.) Mr. Crowther described with considerable pathos his own career as a slave-boy, and his being torn away from his parents at an early age and carried into bondage. With regard to the general question of slavery, it was not whether the slaves were comfortable or rich, but whether they were their own masters. (Hear, hear.) The rev. gentleman considered that a great deal might be done for abolishing the slave-trade by introducing legitimate trade into the interior of Africa, such as the cultivation of cotton, by means of which they could raise more money than if they were engaged in the slave traffic. (Hear, hear.)

Mr. GERARD RALSTON, Consul-General of Liberia, in seconding the resolution, said that nothing could be more important than that active measures should be taken to influence Spain to give up the slave-trade, and the present was a peculiarly favourable time for action, because it could not be doubted that the present civil war in America was to a great extent abolishing slavery, and a mighty influence would be exerted on the system in the neighbouring island of Cuba. A united remonstrance from France, Portugal, Holland, and America, in co-operation with England, would certainly cause Spain to give up this opprobrium of the age—the slave-trade. In reference to the small State of Liberia, which he represented, he had pleasure in stating that it was animated by a sincere desire to do anything in its power to effect the abolition of the slave-trade. In the several treaties he had been instrumental in making with many nations, he had always striven to have the slave-trade denounced as piracy, but could never succeed until he met Mr. Dubois, the Minister of the Republic of Hayti, who consented to denounce the slave-trade as piracy, and to punish it accordingly. In the treaty of amity, commerce, and navigation lately concluded between the two Republics of Hayti and Liberia, there was an article which stated that "the slave-trade is assimilated to

piracy; it is rigorously prohibited, and the vessels of the two States which may be engaged in this nefarious traffic shall be judged and punished according to the laws in force in their respective countries against piracy." Liberia had expelled the slave-trade from all portions of her territory, where formerly it was rife, and carried on with energy and a cruelty which was disgraceful to humanity. (Hear, hear.)

The resolution was put and carried.

The Rev. Dr. MASSIE proposed the third resolution, which was as follows:—

This meeting would record its satisfaction at the progress the cause of negro emancipation has made during the past year, as manifested in the restoration to freedom of all the slaves in the Dutch West-India colonies, in the self-emancipation of a million of slaves in the United States, and in the legislative measures which have been adopted and are projected by the Government of that country to effect the total abolition of slavery throughout the American Union; and, sympathising in the efforts made to minister to the relief of the freedmen of the slave States, would commend their cause to the friends of freedom in all lands; and further, in view of the attempts of certain parties in this country to promote a recognition of the Confederate slave States, this meeting would most strongly protest against any recognition of a Confederacy avowing slavery to be "the corner-stone of its institutions," and it emphatically affirms that such a step would not only be in the highest degree inconsistent and culpable on the part of the British nation, which has sacrificed upwards of seventy millions sterling in efforts to abolish slavery and the slave-trade throughout the world, but would give strength to an institution revolting to humanity, outraging to civilisation, and scandalising to professing Christendom.

Dr. Massie, in the course of an able speech, contended that the object of the Southern States in the present war was to maintain slavery, and to promote and extend it—(Hear, hear)—but every battle that had been a disaster to the Northern States had been, in fact, a blow to slavery, and had added strength to the anti-slavery movement. (Hear, hear.) He rejoiced at the progress America had made in respect to this question, and he had hoped England would support her in the good work.

The Rev. J. LONG, of Calcutta, in seconding the resolution, described the emancipation of the serfs of Russia as one of the greatest philanthropic measures of the last fifty years, and he highly eulogised the present Emperor for the bold stand he had taken in reference to this question.

The resolution was then put and carried, and the proceedings terminated with a vote of thanks to the chairman.

PRIMITIVE METHODIST MISSIONS.—The friends of the Primitive Methodist Missions met in annual assembly on Tuesday evening week, in the Great Metropolitan Tabernacle, kindly lent for the occasion by Mr. Spurgeon and his deacons. The Rev. T. Penrose read the report, which was not quite so jubilant as some of former years, but was a very able and encouraging document. He dwelt on the bereavement the society had experienced by the death of its late treasurer, Mr. John Maltby, of Louth, and then supplied statistics of the Connexion. The state of the missions in England, Ireland, Scotland, and the Channel Islands, each came under review. Four new missionaries had been sent out during the year; Canada was reported well of, and the Australian churches were all said to be in an improving condition, whilst the work in New Zealand was somewhat interrupted by the sad war in progress. The report closed with an earnest appeal for more help, urging that the annual revenue be extended to 20,000*l.* The financial report was read by the Rev. Moses Lupton. The year's receipts were 12,557*l.*, one half of which had been spent in the home circuits, and one half had been divided amongst the various mission stations abroad. Special contributions had raised the missionary income for foreign parts to 8,116*l.* Some 850*l.* of the book-room profits had been granted to aid the mission. Several liberal subscriptions of 25*l.*, 20*l.*, and 5*l.* each, were announced; the Sunday collections were 13*l.*; profit from the sale of last year's report, 22*l.* The speaker were—Rev. T. Hobson, of Bristol; Rev. Mr. Cade; Rev. W. Antliff, Rev. J. Parks, Mr. T. Church, Rev. R. Davis, Rev. E. Bishop, and others.

ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL.—The annual examination and distribution of rewards to the children took place on Thursday, at the school, Maitland-park, Haverstock-hill. The examination, which lasted the greater part of the day, was presided over in the morning by Lord Ebury, and in the evening by Mr. Sheriff Cave. The charity was instituted in 1758, for 20 boys only, and there were now in the school 175 boys and 98 girls—total, 273—and 70 children will be received during the present year. Altogether, 2,161 have been admitted. The establishment will accommodate 400. The rewards to old scholars in 1863 amounted to 57*l.* 11*s.* 6*d.* The building has been recently enlarged, to accommodate 160 more than the 240 originally contemplated, and the committee earnestly appeal to the friends of the orphan poor for contributions to enable them to provide for the future wants of their orphan charge. The children underwent a very searching examination by Messrs. Saunders and Langton, of the British and Foreign School Society, and Mr. Lawrence, of the Bloomsbury schools, in geography, grammar, mental arithmetic, history, Scripture, and miscellaneous subjects. The children, some of them of a very tender age, displayed remarkable proficiency in the various subjects, which repeatedly elicited applause from a numerous assembly. During the intervals between the examination several hymns and songs were sung by the children in a very effective and pleasing manner. The proceedings were brought to a conclusion by the distribution by the chairman (Mr. Sheriff Cave) of the rewards, consisting of books, awards of money, and certificates for good conduct, the chairman addressing a few words of advice and encouragement to each recipient.



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